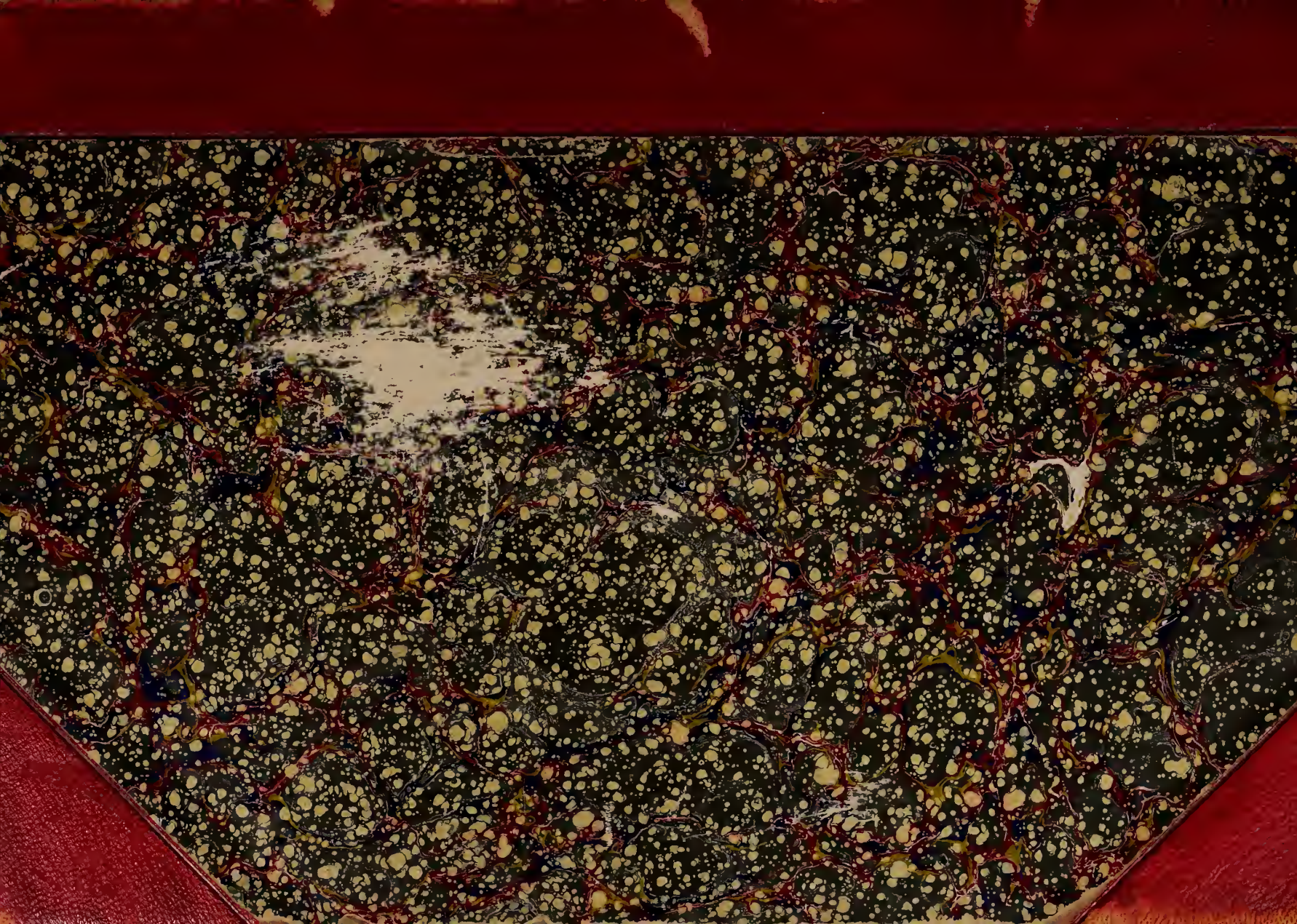

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME I.

No. 23 CENTRE STREET,

NEW YORK.

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

VOL. I. MARCH, 1886. No. 3.

THE CHANGE in Bulgaria within the last thirty years was vividly outlined in a few words the other night, by one who has been prominently identified with that change, Rev. ALBERT L. LONG, D. D., Professor at Robert College, Constantinople, and one of the translators of the Bulgarian Bible. When Dr. Long went as the pioneer American missionary to the town of Shumla, twenty-eight years ago, it was a Turkish town in European Turkey, and its governor was a Turkish pasha. In those days, Bulgarian gentlemen of intelligence, of character, rich enough to buy out the pasha twice over, approached him on business on their knees, and deferentially raised the hem of his garment to their foreheads. To-day, Shumla, among the lower spurs of the Balkan mountains, is no longer in Turkey, but in free Bulgaria, and is governed in the business-like manner of other civilized cities. The mayor is one of Dr. Long's own students.

THE ANNUAL MEETING of the National Indian Association was held in Madras on the 21st of November, 1885, the chair being occupied by H. B. Grigg, Esq., the director of public instruction in the Madras Presidency. The association includes many prominent officials and others, both native and European, and has a membership of 169. Its object is to promote female education, and its income the previous year amounted to 18,305 rs., of which 15.300 rs. were disbursed. It carries on Zenana work under the name of "home education." In its girls' schools are 674 pupils; 379 learning Tamil and 295 Telugu. Two hundred and thirty-nine rupees were spent in February last, on a needle-work exhibition for the encouragement of pupils in that branch. At the annual meeting an important paper was read by Mrs. Scharlieb, a practicing physician and the wife of a civilian, on female medical education, in which she pointed out that Madras opened the first British school of medicine for women, and now has secured the patronage and name of the Queen for a woman's hospital, to be officered entirely by women. The association voted to have the essay translated into the vernaculars. Another paper was by a native interested in the re-marriage of Hindu windows. He declared there were sixteen millions of widows in India, of which 116,000 were under the age of twenty-five, and that one-fifth of the latter were in the Madras Presidency.—*The Independent*, Feb. 14, 1886.

A REMARKABLE blessing has attended the efforts of our Scotch United Presbyterian brethren in northeast China. Mr. Ross, one of their number, sent an evangelist with Gospels and tracts in Korean, among Korean colonists who have settled in the valleys of Manchuria, near the Korean border. These books fell into the hands of an able scholar, who journeyed to Mr. Ross to be further instructed. He heard the truth and obeyed it, and carried it back to his people. As the result, Mr. Ross was sent for to baptize disciples. He went, accompanied by another missionary, and was received with great honor by a company of believers who had been studying the Gospel

and praying to Christ for months. They listened to preaching, "morning, noon and night," says Mr. Sprague, of the American Board, who sends the account to the *Missionary Herald:* "After careful examination and many days' acquaintance with these simple believers, Mr. Ross baptized eighty of them, and left scores waiting for further instruction."

Prince Min, mentioned in Mrs. Heron's letter (Feb. No., p. 37), is a young man about twenty-five years of age, much interested in all that concerns the good of his country. He proposes to spend three or four years studying in Europe and America. On learning, during a recent visit in China, that a missionary of Tientsin was about returning to the United States, the prince invited him to change his plan of coming by way of California, and to accompany him to England, at his charges. The invition has been accepted.

On the reservation of the Omaha tribe of Indians, in Nebraska, the Board of Missions of the Presbyterian Church established a mission many years ago. In the early years of its history the mission did not meet with unbroken success, but for the last few years it has exerted an influence that has been the means of educating the Omaha Indians to civilization and Christianity. The work of the mission is carried on by three ladies, who have not only won the respect, but the love of every member of the tribe. The Omahas number nearly twelve hundred; about one-fourth of this number have reached the school age. The last official report speaks of them as "a determined, progressive people, in a very hopeful condition." There is one subject for regret; boys are not received at the school, the ladies deciding that they should give all their time and strength to the girls.—*The Christian Union.*

Mr. Wm. E. Curtis, writing to the Chicago *Inter-Ocean*, from Brazil, says: "The same war against Romanism that is being waged in the rest of South America has been going on in the empire for the last ten or fifteen years, and had the country been a republic the priests would have been driven out, and the Church property confiscated long ago. The Liberals are opposed to the Church; the Conservative party is friendly, but not enough so to to tolerate priestly counsel in the affairs of State. They will not permit their future ruler to accept the dictates of Rome."

The Doshisha College, in Kioto, of which Mr. Neesima is president, has just celebrated its tenth anniversary. It began with a dozen scholars and two professors, in rented rooms. It now includes 230 students, ten professors — six foreign and four Japanese — with assistant teachers, and is controlled by Japanese trustees. The course of study covers five years, and admits of a theological course beside. Most of the students know little of Christianity when they come to the college, but of the forty-six graduates all but three have been professing Christians.

The Government of the City of Mexico derives a yearly revenue of more than $800,000 from lotteries; but in the same city the *pulque* (pool-kah) shops are strictly closed at 6 o'clock P. M., and there is no more liquor for the lower classes till the next morning.

Letters received from the young ladies in Guatemala, as we go to press, report 33 pupils and a constantly changing school. Owing to the condition of the country, mails from the United States have been six and seven weeks on the way.

Mrs. Leavitt, is making the tour of the world, under the auspices of the Woman's Christian Temperance Union. She has organized unions at the Sandwich Islands, and upon New Zealand, and will soon stand face to face with some of our representatives in India and China. She will meet Christian sympathy and fellowship from them, and find they have gone before her in these lands, setting men free from the thrall of sinful habits.

Mexico and Guatemala.

OUR MISSIONARIES,

AND POST OFFICE ADDRESSES.

Miss Fannie C. Snow, Apartado 247, Mexico City.
Miss Disosway, " "
Miss Andrea Prevost, Zacatecas, Mexico.
Miss M. Wilma Jacobs. Fresnillo, "
Miss Mary E. Cochran, Monterey, "
Mrs. Effie Coopwood, Monterey, Mexico; about leaving.
Miss Ward, " " arriving.
Mrs. John C. Hill, Guatemala City, Guatemala, via N. Orleans.
Miss M. L. Hammond, " " "
Miss Annie E. Ottaway, " " "

IRRELIGION IN MEXICO.

There is a picture, painted in Spain, representing a Spanish home where a beloved child has died. The little body has been dressed as in life and, surrounded with flowers, is laid on the bed. Some gay neighbors have come in to console and, with the bereaved parents, all in their holiday dress, they have been giving themselves to music and dancing to make themselves *forget*. They have apparently succeeded, as the flushed faces and laughing lips suggest, in the case of all but one in that company. The poor mother, tricked out like the rest, has dropped on a chair in the midst of the dance, and though her husband stands frowning behind her, and though she is afraid to be *triste* in that company, she cannot control the ache at her heart. Her face is wan and, though she doesn't dare to fling herself on the bed beside her dead little girl, her eye rests on that form, full of longing and despair,—a painful and suggestive picture.

One of our missionary teachers, writing lately from Bogota, says it is discouraging to hear of the rapid progress of Gospel truth in some pagan lands, and to witness not only its continual rejection in that Roman Catholic country, but its use as a subject of entertainment. She says: "I was told the other day of a party being amused by a part of the company acting all the solemn scenes of the Crucifixion. Little children are allowed to have parties for the baptism of their dolls, and they go through with all the ceremonies of the Romish Church, using in all levity the sacred words, 'In the name of the Father,'" etc. "Do you wonder," she adds, "that it is difficult to impress any one with the solemnity of these things?"

The case in Mexico is not unlike these in Spain and Bogota. The observations of travelers and missionaries alike, show that the Gospel has not more to combat a false religion in Mexico than irreligion. After a training of three hundred and fifty years in the Roman Catholic Church, with all their virgins of Guadaloupe, their convents and cathedral bells, the people do not deserve to be called devout or reverent toward sacred things. Our call to carry the Gospel to Mexico is not so much to those who keep a superstitious fast, but to the multitude absolutely without feeling for spiritual things.

The wife of a former missionary there, says:

"The death of even the dearest friend is soon forgotten. They make a mockery of death. If it were not for the car bearing the coffin in advance, a funeral procession might easily be mistaken for a picnic party on its way to the suburbs, such gayety prevails."

The deplorable neglect of the Word of God is intimated in the statement by Mr. Eaton, of the American Board, that to his personal knowledge, there were not more than four or five copies of the Roman Catholic Bible for sale, in the whole state of Chihuahua, and these cost from $16 to $35.

Callousness of feeling has been cultivated by the cock-fights and bull-fights, which are a part of the legacy from Spain. The latter

have been forbidden since the establishment of the Republic, in Zacatecas and some other States: but though not allowed within the City of Mexico, all the same, the population pours out on Sunday to witness it at a village twenty-five miles away.

Regard for the Lord's Day is unknown to the masses in Mexico. The custom of the capital is the custom everywhere, and it is on Sunday that the finest music is given in the plaza there, and the Mexican belles promenade the most. The canal of La Viga, sixteen miles long, is doubly the resort on Sunday for picnic parties, dancers and ballad-singers; and even, as one of our missionary ladies has written: "Sunday is the great market-day, in many places, and it is almost impossible to get what you wish for the table at any other time. It will take years to educate the people up to a Christian standard on this point."

In the national reaction against the Church party, it is to be expected that the services of the Church should be in ill repute. A traveler writes of the Cathedral of the City of Mexico, the largest in North America, and once magnificent in gilding, "golden censers, crosses and statues": "It is always open, and priestly ministrations continue; but it is no longer a national shrine. The kneeling worshipers are women, with here and there a battered and tattered ancient male Indian figure. The men of the army and of affairs seldom or never come in hither." Worse than neglect, is the desecration of places called sacred, for it is a common thing to sell lottery tickets in the porches of cathedrals and churches.

This want of religious life is recognized by thoughtful persons among the people themselves, as the following extract will show. It is from a recent article in the *Independent* of Tabasco, entitled "The Protestant Services," and was translated by Mrs. Rollo Ogden:

"Opposite, and indeed incompatible, as would seem the feelings of joy and pain, enthusiasm and despair, we have experienced both at once, in listening to the discourses of the venerable evangelical minister, Rev. P. C. Diaz, who has returned to this city to open the Protestant Church in Zaragoza Street. Hearing his frank and eloquent words exalts the soul and causes unspeakable joy. The Bible itself, where are recorded the teachings and life of Jesus Christ, forms the sublime creed of this religion, which is already professed by the most enlightened nations, and which therefore is so general in the United States of the North.

"If these doctrines in their purity could be proclaimed here, we should see great improvement in the people of Tabasco. But, alas! the man who has been deceived by one woman can hardly believe in the promises of another; and communities which have been victimized by the false apostles of Jesus have almost lost the power of believing.

"The people of Tabasco are in this case. Here, we have arrived at absolute faithlessness; and it is the Roman Catholic clergy upon whom the responsibility of our infidelity chiefly rests. * * * * In more enlightened circles there is another reason, no less potent, why they do not render homage to any God, although for ostentation and the display of luxury they do visit the Catholic churches on days of great ceremony. To-day, with the sciences and the arts, and the vices and the fashions which civilization brings us, necessities have increased till all our energies have to be devoted to obtaining the means of life. Misery is spread abroad on every hand, and men cannot regard their spiritual natures because they have hardly time to satisfy even their material wants.

"We have heard it said by many that gods are going out of style; for ourselves we believe that they have already gone, except one. The god Business remains, who has for his temple the world, for priests, all men, and for priestesses, many of the charming daughters of Eve whom we know. On this account we feel unhappy and discouraged when we hear the discourses in which the aged Protestant vainly calls to the straying sheep who have left the fold forever."

After purgatory, heaven; but heaven so very far away, after such long years of purgatory! Masses are said for the souls of the holiest, best of men and women, ten, twenty years after their death; and all this time those who are left must think of their loved ones in the torture everywhere represented in the churches where one sees pictures of popes, priests and nuns, with crossed, uplifted hands, in the fires of purgatory. Some of the pictures are horrible, and the agonized faces haunt one for hours after seeing them.

And then, never to know when the loved one will be released from torture! Redouble the number of prayers, spend fortunes in masses for the repose of his soul, and then — how may one *know* that he is at rest?

If one dies poor, knowing that no masses can be paid for, what an outlook! The bare hope is his that in the "lottery of souls" his name may be drawn and a mass said for him, paid for by the united offerings of many. Heaven must seem very far away to such an one!

What is the result of all this? Callousness, indifference, apathy. The poor, who most need the hope of future happiness, die and are buried amid wailings long and loud. But many a time the wailings cease at the cemetery gate, and the "mourners" are drunk with *pulque* before reaching home. An expressive shrug of the shoulders indicates that there is "one less to provide for."

The "feast of the dead" shows what death means to the lower classes. The *plaza* is filled with toys representing hearses, coffins, corpses, skulls and cross-bones; purgatories whose pink cotton flames envelope grotesque figures of priests and nuns; funeral processions and funeral baked meats; hideous skeletons who, by pulling a string, raise the corpse lying in a pasteboard coffin; leering skeletons in all manner of grotesque positions — *these* are toys.

Fun is everywhere. A great feast is spread on the eve of November first, to which the souls of the dead come from purgatory to their annual supper. In these ways death loses its solemnity, and the future life becomes a far-away affair of skeletons and spirits. The blessed hope that sustains the Christian in the hours of sharpest trial, is converted into the hope that one's soul may be prayed out of purgatory as soon as possible. FANNIE C. SNOW.

Mexico City, Jan. 22, 1886.

A BEGINNING AT MERIDA.

The opening of Protestant services at Merida, the capital of Yucatan, a few months ago, was an occasion of great interest, especially as bishops and priests had vowed it should never be accomplished, and had threatened Mr. Green's life if he attempted it.

Mr. Fernandez, sent by the Bible Society, had visited Merida last summer, and, though bitterly attacked by the press and the priests, sold more than 1500 Bibles and Testaments there, and scattered 15,000 tracts. This visit was followed by Mr. Green, in November, who writes concerning that memorable Sunday: "During the week the doors have been stoned many times, and anonymous notes and posters have been directed against us, and we did not know what the day might bring forth. The night before, the principal organ of the Romish Church came out with two inflammatory articles directed against 'the Yankees.' All this naturally made me solicitous, but, day by day, we have commended to the Master His own cause, and were ready to accept His holy will. We opened wide the doors about nine o'clock A. M., and at eleven the audience took seats, — not the shadow of disrespect, except a priest, who came in drunk, and insisted on being allowed to preach, till two policemen put him out. The text was, 'Search the Scriptures,' given out as the motto of Protestantism. Sunday-

school was held in the afternoon, and another service in the evening, when Abram preached an excellent sermon. Thanks be to God for the opportunity of preaching the glorious Gospel to two hundred precious souls!"

MAP OF
CENTRAL AND SOUTHERN
MEXICO.

THE MAPS.

[Station names in small capitals, missionaries' in italics.]

MONTEREY; *Mr. Boyce.* Our northern station, where Miss Rankin first gained a foothold in Mexico. We come as she did, from the frontier of Texas, but as she did not, by the National Railroad. Here is a choice plant, one of our girls' schools, with 28 pupils. Out of 7,000 church members in all Mexico, nearly 700 are in this field and about SALTILLO; *Mr. Beall;*—an hour away on the same railroad.

ZACATECAS; *Mr. Wallace* and *Mr. Haymaker;*—interesting Zacatecas, on her steep hillsides, full of silver ore. Large congregations here; the steady work of years bearing fruit; the "beloved physician," Dr. Prevost, still helping, as in the past. Here, in the very building that served the cruel Inquisition not so long ago, is a new vine of the Lord's planting, for which many hearts have offered freely this year—the school where Mexican girls are to be led out into a new life. At Fresnillo, 35 miles to the north, is one of our large mixed schools.

JEREZ (Heraze); *Mr. Stewart;*—west of Zacatecas 30 miles, and not shown on the map. SAN LUIS POTOSI; where *Mr. Thom-*

son was the first Protestant to labor, and where, since his return, he has established a theological seminary as well as girls' school.

CITY OF MEXICO, the capital of the Republic; population, 250,000; *Mr. Green* and *Mr. Brown*. Here are several congregations assembling regularly for worship; another girls' school, like a fair garden enclosed; and the press, from which the newspaper, *El Faro* (The Lighthouse), throws its beams afar. At Tlalpam, a village near, there is a theological seminary.

CITY OF GUATEMALA; *Mr. Hill*; — a young station; a girls' school two years old.

What does a "station" signify? A centre from which work radiates. At each of these seven stations is, first, a church, then some educational agency; and around each station, and fed from its strength, is a ganglion of chapels and schools of lower grades, and the scene of wayside preaching, of those who hear and those who oppose. Seventeen native preachers minister to their own charges, and the feet of many evangelists go to and fro carrying the Word, and beginnings are established at many points unnamed, especially in the two Southern States — charming Michoacan and fruitful Guerrero — and Tabasco, to the east, and even Merida, a place of more than 50,000 people has been touched.

MAP OF CENTRAL AMERICA.

IN MEXICAN STREETS.

Booths, guitars, dark eyes, cactus and the scarlet tulipan, black lace mantillas, bells ringing from tall towers, rebosos and fans — oh, how picturesque is Mexico! Here comes the water-carrier as he is described by a correspondent of the *Springfield Republican*: "The aguador, or water-carrier, is a more familiar figure here than is the letter-carrier who flits about a northern city, and he is also a more essential public servant. The aguador might have stepped out from a canvas scene of far away Syria. He wears

a kind of leather armor that encircles two great jars depending from the head, one before and the other behind, and is the source of the household water supply. The water of the city is brought over the mammoth aqueducts into the public fountains, and thence it must be obtained for domestic use. The aguador serves alike the just and the unjust, and he is too busy to be anything but an honest fellow, who speedily becomes a very accomplished and popular gossip."

"DUSKY JUANA."

And here is the model for one of Mr. Bishop's pen sketches in "Old Mexico:" "There are gay booths devoted to the sale of refreshing drinks — *aguas nevadas* — from large, simple jars and pitchers of most noble and pleasing shapes. The drinks are dispensed by dusky Juanas and Josefas of Indian blood, with straight, black braids of hair down their backs. With a characteristic taste the fronts of their booths are often wholly studded and banked up with flowers, and furnished with inscriptions formed in letters of carnation pinks and blue corn-flowers."

THE WATER-CARRIER.

We shall not see Mexicans of the better class, Miss Jacobs tells us, carrying "even a paper package in the streets." But we may catch a glimpse of Miss Jacobs, her self, flitting about at Fresnillo, with "baskets in hand, from the bakery to get one real's worth (12½ cents) of wheat bread, away for three cents' worth of charcoal; next to the meat market, but we must buy quickly or the insults will become unbearable. Do not suppose the things we bought were done up in paper, for they were not. Bread, beans, meat and chocolate were piled one on top of another. Wholesale buying is unknown. The people literally live one day at a time, and they have to live this way because they are poor, and they are poor because they live this way."

INCIDENTS OF A PASTOR'S EXPERIENCE IN BRAZIL.

The believers are very zealous in Cabo Verde, a town about ten leagues distant from Caldas. The time of the Festas are the days that I remain with them, and so when I arrive, children and men exclaim "The minister has come! The minister has come!" I cannot, while I am with them, talk upon other subject than the Gospel. On one occasion, speaking in my presence of beans and corn, a believer remarked: "My brethren, we must forget these things while we have with us our pastor; corn and beans we have always, but our pastor we have not always."

Brazil is not a very backward country, but ignorance of the Bible is universal, and it does not surprise me much to see the people ignorant of the Word of God, for I have met priests who did not know the Commandments, and I have met others who did not know there is a New Testament.

Offering a New Testament one day to a man, he showed it to the Vicar, who was present, who, after having read these words, "The New Testament of our Lord Jesus Christ," said to his parishioner, "keep it, keep it, it appears to be a good book."

On another occasion, asking a priest which were the Commandments of God, he replied, "The first, to love God above all things; the second, not to take His holy name in vain; the third, to keep Sundays and the Feast-days." "Pardon," I said, "not so are the Commandments found in the Bible." "They are so," replied he, already very angry. And telling him the Commandments as they are found in the Vulgate, he cried out: "These Commandments are found in the Bible of the Protestants, which is *false*." Whenever I averred that they were in the Vulgate, he ceased not to cry, "It is false! it is false."

Rev. Miguel Torres.

GUATEMALA.

This is the largest of the five Central American republics. It contains about 40,000 square miles, and has 1,227,000 inhabitants. The whole territory, except the narrow strip along the Pacific coast, is made up of volcanic deposit. The fertile lands are in the valleys. The lands are generally spoken of as warm, temperate, or cold; the warm lands near the coast, the cold at an elevation of 6,000 feet and over, while the temperate lie between. The whole republic is well watered, several of the rivers being navigable, and thus a great benefit in a country where transportation is usually effected on men's or mules' backs. The whole of the interior is an enormous mountain mass, rising here and there in perfect volcanic cones to a height of from 7,000 to 15,000 feet above the level of the sea. None of these volcanoes are to be trusted. Several of them are always smoking or steaming. The republic is largely virgin tropical forest, through which no white man has ventured since the days of the Conquest. Animal life is not so abundant as many think. Travelers often speak of the woods full of monkeys, and the air alive with brilliantly feathered birds and iridescent insects. Those who reside in the tropics know that this is simply what the writer imagined, for a pair of monkeys can make noise enough at night to make a drowsy traveler think "the woods are full of them," and so, of birds and insects. I think that, with the exception of ants, insect life is more prolific in the temperate zone.

The People.

The inhabitants are divided by themselves into natives and foreigners. The natives are of two kinds — the original stock, and the race resulting from a mixture of the aborigines and Spaniards. Pure aboriginal blood flows through the veins of seven-tenths of the population.

As there were until recently but few schools in the country, to-day only about ten per cent. can read. This means gross ignorance, superstition and vice. The aborigines, who refuse to mingle with the Ladinos (mixed race), are singularly free from the ordinary vices of ignorant people. These *indigenos* are very peaceful, honest, and trustworthy. It is certain that their forefathers were superior, in many respects, to their conquerors. They are the bone and sinew of the country, and supply the coffee and sugar plantations with labor. They are conservative in language, habits and dress. Each pueblo has a distinctive plaid, stripe, or cut to their often picturesque costumes, and their social customs are the same as they have been for a millenium. Their former religion represents

a tolerably complete system of natural theology. They recognized a supreme God, and the necessity of atonement for sin. Their rites were cruel. The Ladinos are a different people. They are divided into social classes, and the lines of division are almost as strong as those of caste in India. A boy that belongs to the "bare-foot class," as we might call it, is never expected to aspire to wear shoes. The lower classes are lower than the *indigenos*. They are grossly vicious and improvident. Among the higher classes, are to be met men and women the peers of any people in the world in refinement and intelligence. But while there are noble exceptions, it may be said that as a rule there is no conscience left as to purity of life. The Papal Church has always made marriage difficult, especially for the poor, and, with the corrupt lives of the priests, the present result is only natural. With infidelity in social life and a deep-seated hatred to religion in general, the people have drifted into a well-nigh hopeless indifferentism.

Religion.

It is a baptized heathenism. Those who know only the comparatively pure form of Romanism seen in Anglo-Saxon lands, have not the remotest idea of the grossly superstitious practices and beliefs of the people in these papal lands. It is a Christianity with Christ left out; a religion whose god is a woman; its Bible is a hagiology; its prayers are burlesques; its praise the noise of firecrackers. On asking a little girl recently, why they made such a noise with rattles and firecrackers, she replied, "Why, to please the Virgin."

Government.

It is nominally a republic, but the powers of the President are almost unlimited. He is generally empowered, during intervals of the meetings of Congress, to issue such decrees as he sees fit, with the consent of the Cabinet or the "Council of State," a body he may convoke at any time.

With a wise and moderate ruler, as General Barillas, the present President of Guatemala, there is not much danger of arbitrariness.

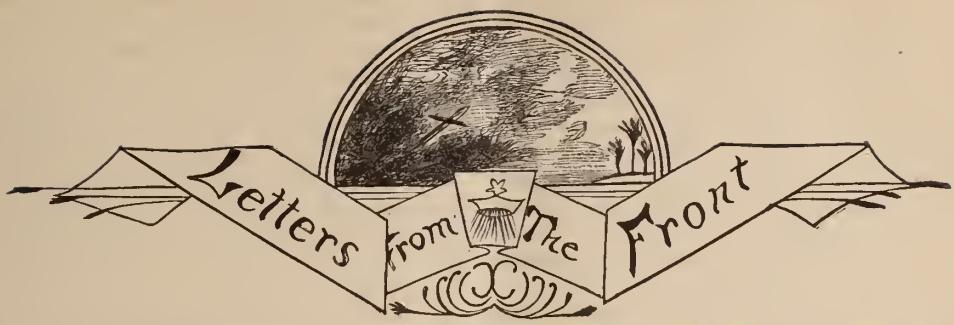
Progress of Mission Work.

Until 1871, there was no religious liberty in Guatemala. With the success of the Liberal revolution, under Granados and Barrios, one of the first decrees of the new Government was that proclaiming religious liberty, but until 1882 no step was taken to establish an evangelical mission in the republic. In November, of that year, the writer began the first regular public services ever held in the republic, preaching in English in private houses to congregations varying from sixteen to thirty-five. In April, 1883, a chapel was opened in the central part of the city, and since then regular services have been held. This foreign congregation was started with the hope that a strong organization could be ultimately effected, as has been the case in Valparaiso, Chili; but owing to constant changes in the foreign population and the general stagnation of the country since the death of Barrios, there has been little gain. But in the fact that the service is regularly maintained, we have gained, although our enemies here have tried to effect a total failure.

The Native Church.

Preaching was begun in Spanish in May, 1883. At first, very large audiences filled the chapel. But in the course of a few months the number diminished, as the truth taught was not only in opposition to the teachings of the Roman Church, but was against all unrighteousness. Finally, a little group of attendants began to show more than a passing interest, and in December, 1884, eight of these were, on the usual terms, admitted to the Lord's Supper. Two have been added since. It was not to be expected that these disciples would be as far advanced in knowledge and piety as those who have been all their lifetime under Christian training, but we have hope that having begun to serve Christ in the Gospel they will grow into the stature of perfect men. As yet no women have been won.

Rev. J. Clark Hill.



MEXICO.

Mexico City, Jan. 22, 1886.

Miss Snow.—Our conference at Zacatecas was a success—a very enjoyable, harmonious meeting. Plans were laid which, to my mind, will greatly facilitate woman's work in Mexico. They seem to put all the schools on a firmer basis. I shall hope, as soon as they are in working order, to have schools in which my girls may try their wings under the supervision of some wise and helpful American teachers. Our school begins again February 1st.

[From an earlier letter.]

The progress of all the girls has been, in general, very comforting during this last term. One case of disobedience resulted in sending two of the girls home and, in consequence, a sister of one also left, so our numbers have been reduced from 26 to 23. In nearly every case I think the girls have grown spiritually, and that is always comforting. It is astonishing how long it takes for the children to accept our ideas of the Christian Sabbath. Even the more thoughtful ones seem to have extremely misty ideas as to how to keep holy the Lord's Day. I suppose all real, substantial growth must be slow. Difference in time of growth is one difference between the oak and the mushroom.

I am writing in our pleasant school-room, where the nine girls of the Pedagogy Class are writing their examination. The other girls finished yesterday, and I hear a group of them in the next room singing softly their chorus, "Peace on earth, good will to men."

This is the last day of school for this year; then, after four weeks' rest, we shall open, I hope, under the most favorable conditions we have yet enjoyed. We have comfortable new desks in place of the huge, unwieldy things we have struggled with heretofore. We expect quite a number of day pupils, the larger girls of our congregation. It seems to me that our school is now in the right place. I never lose faith for one moment that it is to receive rich blessings.

We all are deeply interested in the work in Merida. The priests and the women are our bitterest enemies. I long to have the Word reach the hearts of those women. The men attend the service, numbers of them, but the women stay outside and throw stones at the preacher and colporteur, and do their utmost to dissuade their husbands from having anything to do with the "Yankee-ized Protestants." [That is the best translation that I can make of their expression.] I should be so proud and happy if some day one of our girls might go down there to teach.

SYRIA.

Mrs. Gerald F. Dale, Zahleh.—I can scarcely realize that I have been back in our own home three weeks, for every hour has been so full and busy. "The world," as we say in Arabic, has been to call, and I have an appalling list of visits to return, but I cannot tell you of the joy it is to us to be again among our dear Zahlehites. I did not know they were so dear to me until now that we have returned to them.

The Governor of Baalbec has granted us permission to go on with the erection of the Baalbec church (see map for December), which was stopped some time ago. The Turkish Government is overreaching itself this time, for it has not only prohibited Protestants from erecting public buildings, but *all* Christian sects.

Soon after breakfast a messenger came from the Governor of Zahleh with many salaams, and a request that we should lend them a washstand and toilet set! While we were away one of our washstands was lent to the Governor and the top broken, so I thought we would make a stand to avoid future trouble, and refused, as politely as I could. I imagined they would be very much offended, but presently over came another messenger, requesting us to lend them our *cook* for the day, to do honor to a distinguished guest! So I sent him off, much to his disgust, for he evidently did not consider it an honor.

Meteors and Fears.

Last Friday evening we had a most wonderful meteoric shower, which lasted a number of hours. Some of the college tutors at Beirût calculated that over five hundred fell in a minute! I was looking out of the parlor window, and was immediately assailed by questions from a large number of frightened neighbors: "Is it true that a great war will follow this?" "Is it a sign of God's anger?" and "Is it really true that each star is a woman falling to the ground?" They laughed when I replied to the latter question, and an old woman, inside her house, called out: "Stop laughing in the face of God's anger and come into the house, lest you all go straight to Gehenna!" Poor, ignorant creatures!

CHINA.

The following letter was written amid constant calls for the "Dr." The writer says: "It is rare that I can be quiet five minutes. I do not care, but rather rejoice. If we can only be permitted to remain here and teach 'Christ and Him crucified' to these poor, superstitious people, we will care for nothing else."

KWAI PENG, Nov. 24, 1885.

MARY H. FULTON, M. D.—After dispensing for two weeks, under the most flattering patronage, I was greatly surprised one morning to find my medicines had been removed from the dispensary, and to hear the owner of the house request that I wait ten days before seeing more patients. A placard had been posted in the city, advising the inhabitants to send one man from each family to assist in killing our captain, men, burning the boats, and seizing us and our goods. We concluded we would, during this interval, go to Canton for more medicines, a copy of a proclamation issued by the Viceroy for the protection of our chapels and hospitals, and, if possible, bring back another physician to take charge of the male patients. We made the trip down in nine days, and in five more were on our way back, accompanied by Dr. Kerr. Everything was quiet on our return, and the man who owned the house we had dispensed from, was willing to let us in. When our boats sailed away we felt we were conquerors, indeed. We have treated over sixteen hundred patients. They come from all ranks, and from far and near. There are many more men than women, because the latter are opposed to coming where the men are. I have separate days for them, but it does not diminish the male attendance. I rented two rooms in a mud house near — one for in-patients, and one for a dispensing and waiting-room. We have quite a prominent man in the in-department. If I take in any women I shall have to partition off the back part of the dispensary. The owner insists on keeping a table there, which holds a tablet sacred to the memory of a man who recently died. While surrounded by patients yesterday, I was startled to hear a wailing from five women prostrated before this tablet. Candles were placed on the table, also rice, wine and tea. Another day I beheld a blaze, and found it was an armful of shavings, burning in honor of this same relic. As I glanced toward the open door this forenoon, I saw, among the crowd, a man with a smiling countenance trying to attract the attention of Dr. Kerr and myself. Around his arm was a snake, larger than my wrist and as long as I am tall. He assured us it was excellent eating, and only a dollar!

Since the people have found out we are not Roman Catholics, they seem very friendly. One man came to say he would rent us land, and Mr. Fulton now holds a lease for *one hundred years*. It is a fine site and, as soon as safe, we shall begin building a hospital. I want to put up three wards. I think it can be done for two thousand dollars.

We feel we are standing on the threshold of a door opening to let in the light to 8,000,000 people. Medicine is the entering wedge; to withdraw that is to have the door again closed.

Incidents.

One woman came for some medicine for her brother-in-law, to make his heart better so he would not abuse the whole family! Mrs. Fulton told her of the only medicine that would make him better. She did not seem to comprehend it all, but promised to come again. I could weep daily because I can't talk as I want to, and ought to, to these women. We have a great crowd of visitors just at noon, all are so anxious to see us eating; and I am never surprised to see men looking in my bed-room window. In our dining-room is a small altar where incense-sticks are placed night and morning. We told the owner he must take it out. He said at first he couldn't, and finally, that he would consult a priest. Said priest arrived yesterday and said it might, under the circumstances, be placed at the front door!

As we were passing a tiny temple the other evening a man stopped before the stone in it and, bowing nine times, offered rice, and lighted a package of fire-crackers. Our next-door neighbor having a sick child, I went in to see it, and concluded it was not conducive to hygiene to have the buffalo tied by the bed! The chickens, pigs, and dogs were all there, too.

This morning we had to remove the stove from the room because the pipe was opposite the idols, and the priest said it was bad luck. Yesterday we suddenly heard hundreds of fire-crackers in front of our door. On opening it, two men marched in with a pretty silk banner, two baskets containing oranges, dried fruit, eggs, chickens and ducks. It

was from the man in the in-department, whom Dr. Kerr is attending. The Military Mandarin had previously presented me with a red satin flag about eight feet long. One man whom I attended presented a goat and another a buffalo. I am now in dread lest the next one send an elephant!

I was called to two distant villages, and since then a number have come from them to the hospital. It is wonderful how medicine opens the way. I go fearlessly, while if I were going without medicine to tell them their idols were useless, no doubt I should be stoned from the village.

JAPAN.

Osaka, Dec. 14, 1885.

Mrs. Chas. M. Fisher.—We rejoice continually over the advance of Christ's kingdom in Japan. Four churches that had before been independent — that is, not connected with any mission, — joined the Synod, at the recent meeting in Tokio, making the total membership of the Union Church 4,200. Is not this good news?

Last spring one of our native preachers was obliged to leave his field of work on account of poor health, and go to his native place for rest, taking his capable wife with him. She said there was no church and few, if any, native Christians there, but added: We hope to do a good work. In November word came that there were a large number of inquirers, and would not the missionaries come and help possess the whitened fields? The two who went found about eighteen villages, and five thousand inhabitants. The native preacher and his wife had indeed done a good work. Twenty-five were asking for baptism.

The meetings were in the largest room in the place, which held about two hundred. On account of the great number who would want to come, it was thought best to issue tickets. When it was time to begin, the room was as full as it could be, and many were outside wishing to get in. Just one foreigner had been in that part of the country before, so this first visit of the missionaries was a great event in the quiet lives of the villagers. The thought of Christ, with His peace, and love, and tenderness, and hope of the eternal bliss, coming into the hearts of these simple villagers, touches my heart beyond words to express.

[Explanatory Note. — Last summer Miss Alexander, by unanimous vote of the Mission, undertook a new departure, the charge of the English department in a Japanese school. An extract from a letter written at that time will explain the circumstances:

"About two years ago, a rich member of our church, living in the suburbs of Tokio, became interested in the education of girls. None of the Missions had a school that exactly accorded with his ideas. He did not disparage any of them, but simply held the opinion that, for many of his country-women, a course of study embracing more Japanese and less English would be preferable. Other gentlemen shared his opinion, and he was led to think that the establishment of a school on his own plan might be a success. He came to our Mission asking for ladies to undertake the Christian teaching, general government, and English department. There was no one who could be spared at the time; and when he learned the *cost* of a boarding-school his ardor was somewhat dampened. But he went on to build and equip a day-school, which has been so satisfactory that his courage has revived, and now, come what may, he must begin his boarding-school in the autumn."

The gentleman referred to, Mr. Okami, bears all the expenses of the school and, as it is located near Yokohama, Miss Alexander is still able to superintend her former school in that city.]

Tokio, November 9, 1885.

Miss Alexander. — It is a great pleasure to write that we have not had the slightest reason to regret the change we have made; particularly so, because this undertaking was an experiment — I think the first of its kind in Japan. Our relations with the school, though well discussed before, had remained to be established. How much real influence we should have in its management we could know only by experience. Thus far everything has gone well. Mr. Okami has been most considerate of us in every way. He takes our suggestions readily and asks our advice constantly. The school arrangements are not just what we would have planned, and many things had to be met with care, but things are shaping themselves gradually according to our wishes. It was an experiment for Mr. Okami too, and it took a reasonable length of time for him to assure himself that we had no intention of claiming undue authority: nor, on the other hand, were we and our precious time quite at the disposal of our new acquaintances, who followed up the customary request that we might become intimate, with another, to have an hour's private instruction in English, or music, daily. Our first two weeks were a training in a polite way of saying, "No." We were ready to do anything for the girls' school, but discriminated when other work was presented; otherwise we should hardly have had time to eat or sleep. We have twelve pupils, as fine a nucleus for a school as one could wish. All but two are over sixteen years of age; all but two come from families who have never heard the Gospel. We have a daily Bible-class and the girls all go to church and Sabbath-school. We took them to a woman's meeting, where they met three hundred

and forty (mostly) Christian women. They were delighted, and made such a pleasing impression by their manners and appearance that one missionary friend said: "Ten such girls are worth forty of all kinds." Of course, if we were planning to have supported girls we could soon report a large school; but that is just what we do not want at present. There is something very pleasing about the way in which the Dai Machi Church people show their interest in the school. One of the women, a former pupil of Miss Youngman, gives her services as teacher, gratuitously. On the day when the school was to be formally opened and a crowd of visitors expected, the church people, some of them very dignified folk, put the house in order, even to washing the windows. They seem to be a most earnest, spiritually minded people. From the first, their church has been wholly self-supporting. Mr. Okami gave over a thousand dollars to the building, which would be several thousand in America. It is filled every Sabbath, and the pastor preaches the Gospel pure and simple. We are living in Mr. Okami's own house. It needed much repairing, which the Mission shared with Mr. Okami, in view of the fact that we are not paying rent. The house is in a lovely place, and we could be happy here forever were it not for our being so far from the schools.

THE BUSY TEACHERS.

Miss Olmstead, Bangkok.—School work goes on with little change. Just now a decided change would be welcome. We have never had so much sickness as during the past year, and at times I almost feel like dismissing the school for a long vacation. I have just finished dosing the seventh one for the night. Malarial fever is all the fashion.

We have many little ones this year They require constant care, and often we must say: "Wash your face and hands; put on a clean jacket; don't talk so loud."

One of the outside schools has been closed on account of high water. The number in the other has increased until I must provide a larger room.

Miss Westervelt, Chieng-Mai.—My health continues perfect. Sixteen pupils are enrolled as boarders, and eight day scholars. I have the children fifteen minutes every morning for singing, and charge of the sewing-class every afternoon. I enjoy the study of the language, and long for the time when I can tell the old story in this new tongue as I would in my native language. The religious interest among this people is very encouraging. A boys' school is needed, and I hope can be started before many months roll around. Five of the girls have recently asked for baptism. God's Holy Spirit is present, convicting of sin and leading to faith in our blessed Saviour.

Miss Lowrie, Peking.—Miss Ward has been with us just a month and we are looking forward to a happy life working together for these poor heathen girls. I have little time for letter-writing; school keeps my hands full.

To-day we visited one of our Bible-women. The room was the home of utter poverty, and the poor woman has just passed through a severe operation, still her face shone with trust. We cannot spare her yet, and our earnest prayers are that she may be permitted to labor still more for these lost sheep.

Six of our girls professed their love for the Saviour last fall.

Miss Downs, Lodiana.—Yesterday, I went to a house where they seem to be in a flourishing condition, and the Bible woman said they were not poor but they now and then take to begging. Yesterday was one of their begging days. They wanted me to bring them fresh eggs for a daughter who had fever every day. Sometimes they try to get clothes from us, or they want us to buy pens and ink for them. For a while they made a great fuss if in the course of our reading or talking we mentioned Christ, which of course we did very often, and if one of the girls came across the name in her reading lesson she would substitute prophet, or leave it out; and in singing hymns, would stop singing at that place or substitute Mohammed. For a long time there has been nothing of the kind.

Generally the women listen with perfect indifference to us, so if one remembers what we read to her in the lesson before, we think it quite wonderful.

Miss Franks, Bogota.—The closing exercises of the college took place Thursday. I send the programme, but I cannot send with it the weeks, days, hours and minutes occupied in preparation for that day, in order that the audience might be edified and amused. We had the examination of the girls, private to the parents and family of each. From these examinations we made out the per cent. of each one, and on the last day put the grades upon the wall for inspection. The articles of fancy work made in the sewing-class were displayed — nearly seventy pieces — and about forty drawings and specimens of writing. The father of three of our girls kindly offered us the use of one of the best bands, and as it is customary here to have such music at examinations, we accepted. The number of pupils during the year was fifty-two.

Mrs. Caldwell adds: Three of our dear girls made a profession of their faith in Christ in December, and others are studying with the same object in view.

Home Department.

THE PRAYER-MEETING—March.

Topic.—Sympathy for our missionaries, who are "enduring hardness as good soldiers of Jesus Christ," and for any of the native helpers and converts who are exposed to trials and persecutions because of their Christian profession.

Scripture Text, Phil. ii., 4: "Look not every man on his own things, but every man also on the things of others." *Scripture Reading*, 1 Peter, iv. : 7–19.

QUESTIONS AND SUGGESTIONS.

Who was the pioneer of Gospel work among the Mexicans? [See her book, "Twenty Years Among the Mexicans."]

When was work in Mexico begun by the Presbyterian Board?

Name the stations and missionaries now employed, particularly those sent out by the Womans' Boards.

How has communication between these stations been facilitated during the past year?

Is Protestantism gaining in Mexico?

How have the foes of Protestant Missions sought to arouse prejudice against the American missionaries?

Can you tell the story of Nicanor Gomez?

When was work begun by the Presbyterian Board in Guatemala?

Name the missionary, the two lady teachers, and the native helper now employed there.

What effect has the recent political disturbance, and the death of President Barrios, had upon the work in Guatemala?

These questions are few in number, space in the magazine being limited. They are, purposely, almost entirely confined to such information as may be obtained by faithful reading of the *Foreign Missionary*, and of *Woman's Work for Woman and Our Mission Field.*

A letter from Rev. E. M. Haymaker, in *Foreign Missionary* for March, 1885, might be read at the meeting with profit and pleasure.

[Answers to these questions may be found in "Historical Sketches of Missions," published by the W. F. M. S., of Philadelphia, the last Annual Reports of P. B. F. M., and of the Womans' Boards, the *Foreign Missionary* for March, 1885, and *Our Mission Field* of the same date.] *R.*

ANNUAL MEETING ANNOUNCEMENTS.

The Sixteenth Annual Assembly of the Woman's Foreign Missionary Society of the Presbyterian Church, will be held in the First Presbyterian Church, Pittsburg, Pa., on April 28 and 29, 1886. According to Section 2, in Article III. of the By-Laws, "one delegate may be sent from each presbyterial society, each auxiliary society, each young people's branch and band." Names of delegates should be sent, *not later than the 13th of April*, to Mrs. T. F. Robinson, No. 316 Ridge Avenue, Allegheny, Pa., that their entertainment may be provided for. Each delegate should be provided with a note of introduction from the President of the society she represents. Others wishing to attend the meetings will be cordially welcomed, and will be given the addresses of good boarding-houses on applying to Mrs. George A. Kelly. Information in regard to railroads will be published as soon as possible.

The Fifteenth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest, will be held in the Second Church, corner Pennsylvania and Vermont Streets, Indianapolis, Ind., Wednesday and Thursday, April 21st and 22d. A Young Ladies' Hour, conducted entirely by young ladies, will be one feature. It is hoped that

this will be the best meeting ever held. Are you praying that it may be?

THE SIXTEENTH Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held in the Lafayette Ave. Church, Brooklyn, on Wednesday and Thursday, April 14th and 15th.

The officers of presbyterial societies, and an accredited delegate from each auxiliary society, young people's society, and band, will be provided with places of entertainment, and will please send names and addresses to Mrs. H. B. Jackson, 355 Adelphi St., Brooklyn. Others wishing to attend the meetings will be furnished with the addresses of good hotels and boarding-houses by applying also to Mrs. Jackson.

THE FOURTEENTH Annual meeting of the Woman's Presbyterian Foreign Missionary Society of Northern New York, will be held in Plattsburgh, April 21st and 22d.

LEADERS IN COUNCIL.

A young mission band leader, longing to do the best things for her children, sends this earnest appeal. We hope the sketch of the "L. A. H. Society," one of the happiest and most alive of institutions, as we know from observation, will be a partial answer to our inquirer. Who else responds?—ED.

Where are we to go for help in our work among the children? I do not mean for the material about the foreign fields, but about our own home-part of the work amongst the Bands. We leaders stand at the head of an army, and where shall we get our marching orders? Now and then, when fortune favors, we meet some wise band leaders who, by a few hints and wholesome advice, give us struggling ones much aid, as to the plans we try. We go away refreshed, and our own mission band thrives under the help we leaders have received. But it is not often we have these happy, chance meetings, and in the meantime we struggle on, relying on our individual originality, which either wears very thin or gives out entirely, and our bands starve in consequence. All over the land are women managing their successful bands. Is there no aid to be obtained from them? I can write to *Harper's Bazaar* and ask the latest thing to trim a dress, and be answered. Why can I not write to WOMAN'S WORK and ask other women to tell me what they do to make their bands a success? Why! we might have a grand correspondence bureau. The leaders of boys' bands, for instance, might publish their names and addresses, and say they would like to correspond with the leaders in this branch of the work. Is there no way to help each other, for things will get into a rut sometimes?

Phila., Jan. 20th. *M. S. H.*

OUR L. A. H. SOCIETY.

Want to hear about our Missionary Society, did you say?

Well, to begin with, its members are all boys. It originated in the remark of a dear, faithful minister's wife who, off on the summer vacation, still carried her parish on her heart. At a social tea she said, "Our girls are trained in missionary work; but, oh! what is going to become of our boys?"

We had never thought of it before; but looking about our own little village — lo! it was just so there — Ladies' Auxiliary, Young Ladies' Society, Children's Mission Circle — they were for all ages, but only one sex. Our boys, from whom must come the men to lead in every missionary field; our boys, whom we expect to carry the Gospel into the jungles of Africa and to the savages of the South Seas, opening the way where ladies may follow, they were neglected. We treated them as if their hearts did not begin to grow till they went to college, then they had a Missionary Band. So our L. A. H. Society is for boys.

"Lend a Hand," that is our motto. Our object, "To do with our might what our

hands find to do." And these are written upon one side of a correspondence card, for each member; upon the other, the constitution of the society. Each member has also an unpretending little badge of ribbon, and a pasteboard bank. At every monthly meeting the contents of these banks are given to "General Fund." You don't exactly think that title, "General," appropriate for the money-holder of a missionary society, do you? but it sounds stirring, and suits the boys. The "General" is a big iron bank. He unlocks his door only when there is to be an expenditure.

Last summer we had a "jam." I wish you could have seen the energy of those boys in the preparation. No matter how backs ached, they picked every strawberry themselves; no matter how attractive the sound of the ball-batting on the lawn, they hulled them all; and later, when the currants were ripe, no sun was hot enough to prevent their gathering them. Friends, of course, helped about the stewing; but what's that? Don't friends help fill out the fancy table at the girls' fairs? And don't they cut and baste the work that little fingers are said to do? Beside, did you never hear a lady say that she considered her jam as good as made when the fruit was ready? The crab-apple jelly was cooked, strained and all, by one of our oldest — he is ten; mother was in the kitchen and made suggestions, but he did the work.

They sold everything, and cleared $24; and they could have sold twice as much if the fourteen little hands could have made it.

How do we conduct our meetings? O, yes! I was going to tell you. We open with a familiar song; then a few words of prayer, so short that the boys cannot grow restless, so simple that they cannot fail to understand. Then business matters are presented. We vote on all questions that arise. If a present is to be carried to a sick child, we appoint a committee for it, and at the next meeting said committee report. Often there is something interesting to tell them, or we read of work some one else is doing. Everything is very informal and social; the boys talk, and so do we. "We," includes three — two young ladies and one older one.

It was at one of our meetings that the jellies were protected with nicely cut circles of tissue, and the covers clasped on, and labels pasted. At another, placards were made to hang in the sales-room, by cutting large letters from old posters and arranging fancifully on sheets of drawing-paper. A few dashes of paint added, made them quite artistic.

Our meetings are always short, and we always close with refreshments; a cooky, some fruit, or a glass of lemonade, not enough to raise objections on the part of careful mammas, but just a little support for the home walk.

Just what we are doing now, I am not going to tell you, for it is not done yet, and we never count things till they are finished; but we are having just as spirited times as ever, and don't know how a rut looks.

S. C. S.

Mrs. Leaman, writes from China to the magazine: "We, at the outposts, rejoice at the word *union*. We are weary hearing one say, 'I am of Paul, and another, I am of Apollos.' When we are one in Christ Jesus, then we are mighty to the pulling down of the strongholds of sin."

The mother of Woman's Missionary Boards in the United States, the Union Society of New York, held its twenty-fifth anniversary at Brooklyn, Jan. 21st. A suitable report of their quarter of a century history is to be published. Mrs. Henry Johnson was chosen president of the Society, in place of Mrs. Le Roy, deceased.

The Woman's Board of Missions, Boston, held its eighteenth anniversary at Providence, R. I., Jan. 13, 14. Receipts for the year, $110,905.94; missionaries, 98; boarding-schools, 27; girls under higher instruction, 1,700; day-schools, 182.

Correspondence with missionaries, Mrs. S. C. Perkins, Mrs. S. Kneass, and Mrs. C. E. Morris. With candidates, Mrs. C. N. Thorpe, who is also assisting in the foreign correspondence.

Correspondence concerning special objects, Mrs. J. De F. Junkin.

Correspondence with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Miss S. W. Du Bois; with Young People's and Children's Bands. Mrs. B. N. Lehman.

Treasurer, Mrs. Julia M. Fishburn.

All letters to be sent to 1334 Chestnut Street. Philadelphia.

Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

We call attention to the changes in the officers of this society.

Mrs. Massey has resigned the office of Presbyterial Secretary, and, as Vice-President, is acting in Mrs. Schenck's place during her temporary absence.

Mrs. Posey has been elected Presbyterial Secretary, though reluctantly giving up the Young People's work, which had become very dear to her.

Mrs. Lehman, as the new Secretary for Young People and Bands, brings youth, enthusiasm and experience to the work.

These changes will bring regret to many who have formed friendships with their former correspondents, but for the best interests of the Society they have been made, and with the addition of a new worker we feel that there has been positive gain.

The Week of Prayer

was observed by this Society as heretofore, by daily morning meetings. Though some who were wont to be with us were sadly missed, by reason of illness or absence from the city, the Assembly Room was well filled with earnest, prayerful women, and the presence of the Holy Spirit was never invoked in vain.

The published list of subjects was closely adhered to, but there were strong and pressing requests for prayer from those so far away who are looking to us to "hold the ropes." On Thursday afternoon the meeting was led by one who had been a missionary in China, and addressed by others from India, Africa and Syria. We have reason to believe that this day was specially observed by many of our auxiliaries, and that thought made it more sacred to us.

Our Missionaries.

After eighteen years of faithful service, Miss Thiede, of Lahore, India, will take a necessary rest. She intends to go to Germany, and will be accompanied by Miss Belz, of Etawah, whose eyes require skilful treatment.

Miss Snow, of Mexico City, writes that the boarding-school is now in the best location, and consequently is in a prosperous condition.

On account of sudden and severe illness, Mrs. Porter has been compelled to leave Teheran, and will return to this country with her husband and child.

From Chieng-Mai we hear that Miss Westervelt is in perfect health.

Our beloved and venerated Mrs. Asher Wright, missionary to the Seneca Indians for more than fifty years, died at Versailles, New York, on the 21st of January.

On account of the vacancy caused by the death of Mr. Butler, Mr. and Mrs. Fitch will hereafter labor at Ningpo, instead of Soochow, their former home.

Do not fail to note specially the announcement of our Annual Assembly, which is found on page 63 of this magazine. As Pittsburg is centrally located and easy of access, we shall expect a large representation from all parts of our Society.

We have ready two new leaflets for Bands. "*The Wounded Lip*," price 1 ct., 10 cts. a dozen, and "*Bringing the Ranks up to the Standard*," price 2 cts., 15 cts. a dozen.

Please bear in mind that the Treasurer's books close April 20th.

New Auxiliary.

Washington City Presbytery—Church of the Covenant.

New Bands.

New Jersey—Delaware, Agapé.
Pensylvania—Duncansville, Children's.
" Hazleton, Y. L. Circle.
" Phila., Hope Chapel, Little Preachers.
" " Temple Ch., Busy Bee Workers.
Ohio—Columbus, 2d Ch., Harriet Moore.

New Life Members.

Benedict, Miss Victoria, Philadelphia.
Bovard, Mrs. Jane, Du Bois, Pa.
Delano, Eugene, Philadelphia.
Denman, Mrs. E. A., Springdale, O.
Faires, Edgar D., Philadelphia.
Hamilton, Mrs. John, Altoona, Pa.
Knowles, George W., Philadelphia.
Thackwell, Mrs. R., Dehra, India.

Correspondence with missionaries in India and Africa, Mrs. S. H. Perry.

Correspondence with missionaries in China and Japan, Mrs. H. F. Waite.

Correspondence with missionaries in Persia and with and concerning missionary candidates, Mrs. B. Douglass.

Correspondence with missionaries in Mexico, South America, Syria, Siam, and among the North American Indians, Miss Anna Holt.

Correspondence concerning Special Objects, Mrs. N. W. Campbell.

Correspondence with Auxiliaries and concerning Organization, Mrs. Geo. H. Laflin and Mrs. N. B. Pratt.

Remittances of money to Mrs. C. B. Farwell, Treasurer.

Subscriptions for Woman's Work for Woman and Our Mission Field should be sent direct to 23 Centre Street, New York.

All letters to be addressed to the Room Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

The President of a far-away society writes: "There are many hindrances to good works here that our friends in the East know nothing of. Sand over your boot tops, no domestic help, and long walks, come up before you to drive away any enterprise that will require much labor. I must tell you of a little thing which appealed to my fancy, and did much to encourage and stimulate me in any effort to improve the condition of things here. There are acres upon acres of wild sunflowers growing in and around this city, and in September and October are very beautiful. As I was on my way to attend the missionary meeting in September, I felt somewhat discouraged, owing to the indifference on the part of the parents, who, I had hoped, would come in and help to interest the children. My path led through an immense field of these flowers, and I felt impressed with the royalty of the Hand which had taken care of these flowers, probably for ages. Then I thought I would open the exercises with the grand hymn, "All hail the power of Jesus' name," and as my mind dwelt on the last line, 'Will crown Him Lord of all,' a slight breeze sprang up, sufficient to cause millions of the flowers to bow their heads and wave their branches in the air, as if they were joining me in a song of praise and gladness. It refreshed me, and even now, although they have bowed their heads and laid themselves away for a time, I never pass that way that I am not reminded of the lesson the sunflowers taught me."

Presbyterial secretaries will please remember that their tabulated reports must be sent to Room 48, McCormick Block, by April 10th. Let them also remember that we need, with these reports, the correct names of all the Presbyterial officers, with post office address, as well as the full address of each corresponding secretary of societies.

We have purchased and have for sale copies of *The Orient and its People*, by Mrs. I. N. Hauser, of the Methodist Church, and for many years a missionary in India. We have had a copy in our library at Room 48, and have found it almost invaluable as an aid in looking up the beginning of educational and woman's work especially. Aside from the help, it is exceedingly interesting. It has sold for $1.75, but we offer these for $1 to our societies and Sunday-schools for their libraries.

Since our list of leaflets in January, we have added to our store:

The Society at Springtown, 15c. per doz., or each .02

Bringing the Ranks up to the Standard. 15c. per doz., each .02

Directions for Map Making, .02

Suggestions for Praise-Meeting, 10c. per doz., each .01

This last will be found helpful to our societies when planning for the Praise Meetings, which certainly ought to be held in every place. "Praise and give thanks unto the Lord for all His benefits."

For any or all of these, address

Miss S. B. Stebbins,
Room 48, McCormick Block, Chicago.

Notice of Annual Meeting on page 63.

New Auxiliaries.

Belvidere, Neb.
Butler, Illinois.
Emerson, Iowa, Cheerful Givers.

New Life Members.

Beebee, Mrs. Julia, Freeport, Ill.
Dale, Mrs. Mary E., LaPorte, Ind.
Holmes, Miss Jessie, Galesburg, Ill.
McClanahan, Baby Kate, Woodhull, Ill.
McIlvaine, Mrs. George H., Peoria, Ill.
Olmsted, Mrs. George M., Cedar Rapids, Iowa.
Pasmenter, Miss Mary, Knoxville, Ill.
Thurber, Seymour, Peoria, Ill.
Wason, Mrs. Hiram, Lowell, Ind.
Willock, Mrs. James, Oshkosh, Wis.
Wilson, Mrs. J. D., Valparaiso, Ind.

Women's Board of Foreign Missions of the Presbyterian Church,

No. 20 North Washington Square, New York City.

Meetings of the Board are held at the rooms, No. 20 North Washington Square, New York City, the third Monday of each month, at 2.30 P. M.

A prayer-meeting is held at the same place the first Wednesday of every month, commencing at 12 M. An attendance of all women interested in the cause of Foreign Missions is earnestly requested.

Meetings of the Executive Committee are held at the same place every Wednesday at 10.30 A. M.

Will every member of every Auxiliary of the New York Board compare the Treasurer's report as given last month in this magazine, with that for the same month (February) in last year's *Our Mission Field?* It will be seen that despite the advance we stand pledged to do our best to make, we are lamentably behind our receipts of last year at this time. But two months remain for us to make up our share of the $250,000 the Foreign Board waits for from the Women's Societies. Can we be laggard in times like these when day by day comes word of added opportunities for missionary effort, and "opportunity is responsibility?" The men and women so earnestly waited for at our mission stations are waiting here to go, and we can help to send them if we will.

See notice of the Annual Meeting, page 64.

Miss Wight, Chefoo, China, Oct. 11th, is "puzzled with the language"—no wonder! She has learned to count, and is going to try her skill in a youthful class in arithmetic.

Mrs. Abbey, Nanking, Oct. 29th, tells of the pleasant meeting of the China Central Mission at that place, and of the great sorrow caused by the death of the Rev. John Butler and son (of cholera) during their journey home.

Miss Smith, at Hakodate, Japan, has worked all summer with no vacation whatever.

Miss Youngman was sent to the mountains, by the doctor, in December. She says the Tsukiji S. S., Tokio, Japan, makes, instead of receiving, gifts this year, the money raised to go to Home Missions. The coins, a fifth, a sixth, a tenth of a cent in value, each having a hole in the middle, are suspended by strips of colored papers from the tree.

Mrs. De Heer, Benita, Africa, Nov. 4th, counts twenty-six pupils in her school; three new girls came in late one night from Baraka; they had been three days in a boat and were drenched. A poor woman who was very ill wanted and yet feared the Bible-reader, as her friends told her she would *take away her soul.* Mrs. De Heer speaks of the gentle way in which the natives treat the missionaries, notwithstanding their fear of them.

Letters have also been received from Mrs. Reutlinger, and Miss Montgomery.

New Auxiliaries.

New York Presbytery—The Foreign Missionary Society of Brick Church Chapel; The Young People's Society of Brick Church Chapel; The Foreign Missionary Society of the First Union Presbyterian Church; The Bethlehem Mission Auxiliary; The Auxiliary of the Seventh Presbyterian Church, New York City.

New Bands.

New York Presbytery—The Ivy Band of the Spring St. Church; The Young People's Guild of Brick Church, New York City.

Rochester Presbytery—The "Do-What-You-Can" Band, Central Church, Rochester.

Nassau Presbytery—The "Helping Hands" Band, Newtown, L. I.

North River Presbytery—The Temperance Mission Band, Cornwall-on-Hudson.

Woman's Presbyterian Foreign Missionary Society of Northern New York.

10 Washington Place, Troy, N. Y.

Correspondence with missionaries in Persia, India and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with missionaries in China, Gautemala, Siam and Indian Territory, Miss M. C. Eddy, Glenwood, Troy.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. Mc Clure, 226 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. Page, P. O. Drawer 1657, Cohoes.

Churches or Societies desiring visitation for the purpose either of forming new organizations or strengthening and confirming those already in existence, will address the Chairman of the Visitation Committee, Mrs. S. R. House, Waterford, N. Y.

Will members of Societies and Bands desiring information or assistance in their work please observe the above notices? It is expected that this magazine will become a necessity to every officer and member of our Societies and Bands, for, on this page will be given, from time to time, notices, items of interest pertaining to our own work, and matter important for every member of this Society to know. Heretofore there has been no such means of communication with our members, and only the Annual Report in which names of officers, addresses, etc., could be given. It was mainly the advan-

tage to be derived from the use of this space in this way, which induced the officers of Northern New York to incur what was for us a heavy liability, in assuming our share of the risks and expenses of this union publication. Will not every member of Northern New York into whose hands this may fall, constitute herself a committee of one to increase the subscription list of *our* magazine?

We shall also be glad to have the co-operation of officers, District Secretaries and members in sending us any items suitable for this page, and hope all will show their appreciation of this opportunity both to communicate and learn all that is being done within our limits.

Arrangements for the Annual Meeting are progressing finely. The programme includes exercises and speakers of unusual interest, and, coming as the meeting does, in a locality never before visited by this Society, many new and pleasant greetings are anticipated by those who are already well acquainted by correspondence and co-operation in this good work. Full particulars of the arrangements for meetings, speakers, trains, etc., will be given in the April number. *See notice on page 64.*

Three new leaflets have been published by our Society, and can be had by application to either of our Corresponding Secretaries. They are *Mrs. Grundy*, *The Society at Springtown* and the *Foreign Missionary Catechism*. The catechism is valuable for older as well as younger learners, furnishing a condensed statement of facts and figures which it is exceedingly convenient to have at one's hand. Three more leaflets will be issued soon.

One of the Auxiliary Societies in our connection has always found it difficult to raise the amount for which it was pledged, and has always resorted to some extra effort, a fair, a New England supper, or a lecture, to raise money. Last fall this Society voted to hold, in addition to its regular quarterly business meetings, a monthly meeting for prayer for missions. These meetings have been regularly held and well sustained. When the subject of an entertainment for raising money came up, it was suggested that perhaps with the aid of the prayer-meetings, any such thing could be dispensed with. It was resolved to make the attempt, and now, with one more quarterly meeting to hear from, the full amount required is assured, with prospect of a liberal surplus to help the Board in its need.

NEW AUXILIARY.

Mechanicville Church Society, Mechanicville, N. Y.

Woman's Presbyterian Board of Missions of the Southwest.

NO. 1107 OLIVE STREET, ST. LOUIS, MISSOURI.

Meetings are held at the Presbyterian Rooms, 1107 Olive Street, second floor, on the first and third Tuesdays of each month, at two P. M. All interested in Missions are invited to be present.

Home Corresponding Secretaries: Mrs. S. W. BARBER, 3033 OLIVE St.; Miss AGNES H. FENBY, 3116 Lucas Ave.

Foreign Corresponding Secretary: Miss S. E. MARKS, 1107 Olive St.

Treasurer: Mrs. EDMUND T. ALLEN, 2805 Russel Ave.

Please send all orders and moneys for the magazine to WOMAN'S WORK FOR WOMAN AND OUR MISSION FIELD, 23 Centre St., New York City.

For *Children's Work for Children* to Miss M. I. LOMBARD, 1334 Chestnut St., Philadelphia, Pa

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OUR MISSIONARIES.

Miss HENDERSON, a teacher in Park College, Mo., has been accepted by our Board, and commissioned by the General Board, as missionary to Siam. The Outfit Committee are busy preparing her outfit, and at the earliest opportunity she will sail for her field of labor.

Two young ladies, Miss SUE and Miss ELIZABETH DAVIS, have recently gone from Kansas as teachers to the Seminoles in Wewoka, Ind. T. They were sent by the General Board, but at a recent meeting the Board of the Southwest decided to assume their support.

NEW AUXILIARIES.

Missouri, St. Louis, First Church, Children's Band.
" Brownington, Woman's Missionary Society.
" Osceola, " " "
" Warrensburg, " " "
" Warrensburg, Children's Band.

CENTRE ST. OFFICE, NOTICE.—Through some misunderstanding between the printer and mailing agent, there was a confusion in the distribution of our magazine for February. We hope our subscribers will have patience with us, and notify us promptly of any errors yet to be corrected.

BOOKS RECEIVED.

Old Mexico and her Lost Provinces. By WILLIAM HENRY BISHOP (Harper & Brothers). A racy, easy-reading book, in which the author does not trouble himself with the origin of Toltecs or Aztecs, but has a graphic pen for what he saw. Mr. Bishop speaks a friendly word for the Chinese in California. The anecdotes and quoted dialogue are no addition to the book, which is attractive with many illustrations, and good railway maps.

A Woman's Talks About India. By HARRIET G. BRITTAN (American Sunday-school Union). The author's name is sufficient voucher for the accuracy of this little book. The "Talks" are very desultory, but touch upon a variety of Indian subjects, and would be a convenient reference-book in the libraries of our mission circles.

The Assembly's Board has issued a leaflet, entitled "*Progress Inevitable in Foreign Missions*," which answers a multitude of questions.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Jan. 1, 1886.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—New Alexandria, Evergreen Bd., 60

CARLISLE.—Carlisle, 2d, 5; Chambersburg, Falling Spring, 31, Ebenezer, 5; Gettysburg, Miss McPherson, 65, Miss Agnes Barr, 5; Greencastle, 10; Harrisburg, 1st, 134, S. S., senior dep't, 34.40, Macedonian Bd, 176; Harrisburg, Pine St., 240, Whatsoever Bd., 30, Brave and True Boys, 15, Syrian Helpers, 50; Harrisburg, Westminster Bd., 11; Mechanicsburg. Happy Workers, 7.85; Mercersburg, Thomas Creigh, Bd., 1.70; Middle Spring, 38.40; Paxton, 32; Shippensburg, 53.36, 944.71

CHESTER.—Atglen, 7, S. S., 125; Avondale, 28.97; Londongrove S. S., 1.80; Bryn Mawr, 25; Coatsville, 25, Labor of Love Bd., 50; Downingtown, Golden Links, 50; Frazer, 20; Honeybrook, 100; Kennett Square, 16; Marple, 25; Oxford S. S., N. A. Chapter, 20; Phœnixville, 8; Wayne, Y. P. Br., 20.35, 398.37

CHILLICOTHE.—Bloomingburg, 10; Chillicothe 3d, 7.90; Concord, 6.75; Hillsboro', 19; Marshall, 2.48; North Fork, 11.10; Pisgah, 6; Wash'n C. H., 6.75, Y. P. B., 8.80, 78.78

CINCINNATI.—Avondale, 34; Cincinnati, 5th, Mrs. R. Brown, 50; 6th Ch., 57.55, Y. L. B., 10; 7th Ch., 14.58, Miss Phebe Baker, 40; Sabbath Day Aux., 44; Walnut Hills, 73.50; Cleves, 20; Delhi, 8.87; Morrow, 14; Pleasant Ridge, 11.50; Springdale, 25; Wyoming, 46.15, 449.15

CLEVELAND.—Cleveland, 1st, 146.85, S. S., 25.20, Primary dep't, 45; 2d Ch., 144.35, Handy Bd., 50; Case Ave., 211.06; Willson Ave., 6; Calvary Chapel S. S., 26.32; Woodland Ave., 50; Collamer, 45; Mrs. P. M. Ozanne, 20, 769.78

COLUMBUS.—Blendon, 10; Central College, 10; Columbus, 1st, 150; 2d, 50.25, Boys' Bd., 13, Primary S. S., 17; Westminster, 16.25; Dublin, 6; Lithopolis, 6; London, 5, Cheerful Givers, 8, Finley Bd., 12.50, a precious mitebox, 6.80; Lower Liberty, 8; Mifflin, 16; Rush Creek, 2, 336.80

DAYTON.—Dayton, 1st, Y. L. B., 25; 4th Ch., 20; Oxford, 40; Piqua, S. S., 25.46; Troy, Y. P. Soc., 33.38, 143.84

ELIZABETH.—Clinton, 7; Elizabeth, 100, 3d Ch. Willing Workers, 15, Westm'r Bd., 175; Lamington, 50.25; Metuchen, 20.45, S. S., 18.12; New Providence, 25; Plainfield, Bd., 20; Rahway, 1st, Rose of Sharon Bd., 50; Springfield, Inf. Cl., 21.50. 502.32

HUNTINGDON.—Altoona, 1st (Mrs. John Hamilton, 25), 68; Altoona, 2d, 84; Bellefonte, 64.08, Beaver Bd., 37.25, Loring Bd., 35; Bethany, 41; Birmingham, 32, Warrior's Mark Bd., 80; Clearfield, 38; Duncansville, 5; East Kishacoquillas, 41.55; Huntingdon, Onward Bd., 1, Lilies of the Valley, 1; Lewistown, 92.15; Mifflintown, 26.46; Martinsburg, 22.72; Penfield Y. L. B., 7.51, Do-your-best Bd., 5.20; Pine Grove, 25.25; Port Royal, 51.83, Stewart Circle, 6.67; Sinking Creek, 53.81; Spring Creek, 130.72; Upper Tuscarora, 12.12; Williamsburg, 50, 1,012.32

JERSEY CITY.—Hoboken, 1st, 40; Jersey City, Bergen 1st, 75; Rutherford, 34.47, 149.47

KITTANNING.—Apollo, 24.95, Hopeful Bd., 8.61, Faithful Workers, 3.94; Cherry Run, 11.59; Clarksburg, 13; Elderton, 21.50; Freeport, 25; Gilgal, 10.50; Glade Run, 35; Indiana, 350; Kittanning, 225; Marion, 13; Mechanicsburg, 12, Bd., 6; Rockbridge, 11.08; State Lick, 26, 797 17

LACKAWANNA.—Athens, 12.50; Canton, 3; Carbondale, Pansy Bd., 21.12; Coalville, 16; Honesdale, 43, Mizpah Bd., 12.50; Langcliffe, 5, Moosic S. S., 38; Orrwell, 10.60; Pittston, 21, Bethel Bd., 18, Parke Bd., 35; Plymouth, 22.60; Scranton, 1st, 78, Juv. Miss. Asso., 125; Scranton, 2d, 24.20; Green Ridge Ave., 40; Washburn St., 20.31, Gleaners, 4.75, Kefr Shîma Bd., 12.50; Stevensville, 3, Youths' Bd., 3; Towanda, 50; Troy, 20, Birthday Bd., 3.43, Willing Helpers, 12.50; Tunkhannock, 14.25; West Pittston, 97, Y. P. B., 28; Wilkesbarre 1st, 100; Wyoming Bd., 10, Y. L. C., 10, 914.26

LEHIGH.—Allentown, 12; Catasauqua, 1st, 9.31, Cheerful Givers, 60; Catasauqua, Bridge St. Bd., 10; East Stroudsburg, 5; Easton, 1st, 35, Thankoff., 45, Y. L. B. Thankoff., 25; Brainerd, 87.40, Nassau Bd., 63; Hazleton, 22.77, S. S., 50; Hokendauqua, 7, Cheerful Workers, 4.28; Mahanoy City, 15.50; Mauch Chunk, 15,40, S.S., 51.26; Pt. Carbon, 6.05; Pottsville, 2d, 10; Reading, 1st, 15; S. Easton, 7, 555.97

MARION.—Marion, 30; Prospect, 5; W. Berlin, 10, Youthful Warriors, 12; York, 3, Mrs. C. M. McNeil, 5, 65.00

MONMOUTH.—Freehold, 56.15

MORRIS AND ORANGE.—East Orange, Y. L. Soc., 26, Willing Workers, 15; Mendham, Mrs. M. Fairchild, 25; S. Orange, 50, 116.00

NEW BRUNSWICK.—Amwell United 1st, 15; Pennington, 10, Anna Foster Bd., 20, S. S., 40; Trenton, 1st, 200, Golden Hour Circle, 30; Trenton, 4th, 200; Prospect St., 30, Bd., 30, 575.00

NEW CASTLE.—Cool Spring, 8; Dover, 60.75, S. S., 19.25; Forest, 15.20; Glasgow, 13; Head of Christiana, 20; Lewes, 8.60; Pitt's Creek, 20, Rosebud Bd., 2.53; Port Penn, 8, Labarre Bd., 4.35; Manokin, 12; Wilmington, West St., Happy Workers, 15, 206.68

NEWTON.—Belvidere 1st, 40; Blairstown, 55, Kuhl Bd., 25; Harmony, Bd., 10; Stillwater, 33; Washington, 100; R. P. S., 10 cts., 263.10

NORTH PACIFIC BRANCH.—Portland, 1st, 50, S. S., 67.25, "Little Brown Jugs," 1.50, 118.75

PHILADELPHIA.—Calvary Ch., 95, Star of Bethlehem Bd., 25, Henry Paul Bd., 25, Otto Bd., 25, Day Dawn Bd., 25, Humphrey Bd., 50; Clinton St. Immanuel, 20, a member, 10; Old Pine St. Ch., 400, Buds of Promise, 30, Workers for Jesus, 75, Helping Hands, 25; South Ch., 25; Tabor, 39; 10th Ch., 468; W. Spruce St., Perseverance Bd., 20. 1,357.00

STEUBENVILLE.—Bethesda, 4.32; Cross Creek, 27.75; Ridge Ch., Oasis Bd., 20; Scio, 6; Steubenville, Old, 7; Wellsville, Morning Stars, 1.30, 66.37

WASHINGTON.—Claysville, Aftermath Circle, 25; Cove Ch., 10, S. S., 5; Cross Creek, 50; Cross Roads, 20; Forks

of Wheeling, 22; Lower Ten Mile, 25; Washington, 1st, Sewing Soc., 75, Cornes Bd., 25, June Rosebuds, 10.43; Wellsburg, S. S., 8.94; W. Alexander, Mrs. Lester, 25; Wheeling, 1st, 100, Laughlin Bd., 10, Sidney Ott Bd., 39.75, 451.12

WASHINGTON CITY.—Falls Ch., 5, Bd., 15; Wash'n, 4th Ch., 10; Metropolitan, 15, Mateer Bd., 10; N. York Ave., 3, Mr. C. B. Walker's Cl., 31.89, Bethany S. S., 50; North Ch., 7.50; Western, 12.50; West St., 15, 174.89

WELLSBORO'.—Wellsboro', 7.18

WOOSTER.—Canal Fulton, 3.38; Hopewell, 15; Holcomb Bd., 18.44; Millersburg, 19.22; Savannah, 10, Pearl Seekers, 15, 81.04

ZANESVILLE.—Brownsville Bd., 6; Concord, 27, Pleasant Hill Bd., 20; Coshocton, 20.70; Dresden, Mercy Drops, 65; Duncan's Falls, 10; Martinsburg, Y. L. B., 2; Mt. Vernon. 6.90; Newark, 2d, 90; Zanesville, 1st, 11; Putnam, 13.44, Mrs. Potwin, 25, 297.04

MISCELLANEOUS.—Brickersville, Pa., Mrs. C. H. Asay, 10; Camden, S. C., Mrs. L. G. Brown, 55c., Children's Off., 95c.; Connersville, Ind., Miss Mary Tate, 10; Great Bend, Pa., a friend, 4.50; Orange, N. J., Orphan Home Bd., 1.83; Phila., cash, 10, M. S, 5, a friend, 50, cash, 20.03; Washington, Pa., A., 9.05; collected by Miss Loring, *special*, 528.35; interest on Lapsley legacy 50, 700.26

Total for January, 1886, 11,589.12

Total from May 1, 1885, $44,262.10

Mrs. JULIA M. FISHBURN, *Treas.*

Feb. 1, 1886. 1334 Chestnut St., Philadelphia.

FORMS OF BEQUEST AND DEVISE.—*Personal Estate.*—I give and bequeath to the "Woman's Foreign Missionary Society of the Presbyterian Church," a corporation created under and by virtue of the laws of the State of Pennsylvania, and having its principal place of business in the city of Philadelphia, the sum of —— dollars.

Real Estate.—I give and devise to the "Woman's Foreign Missionary Society of the Presbyterian Church," a corporation created under and by virtue of the laws of the State of Pennsylvania, and having its principal place of business in the city of Philadelphia [*here insert a description of the real estate*].

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to January 20th, 1886.

ABERDEEN.—Aberdeen, 30.00

BELLEFONTAINE.—DeGraff, 10.00

BLOOMINGTON.—Clinton, 20; Cooksville, 8; Homer, 3.05; Normal, 6.65; Piper City, Neely Bd., 5; Tolono, 10, 52.70

BOULDER.—Cheyenne, 50.00

CEDAR RAPIDS.—Cedar Rapids, 1st, 95; Coe College, Y. L. S., 9.80; Scotch Grove, 10, 114.80

CHICAGO.—Chicago, 1st, 280, S. S., 200; 2d, 74.52; 4th, 150.25, Y. L. S., 17, Mothers' Mite Soc., 6.51, Ladies' Bible Cl., 7.46; Reunion Ch. S. S., 12.28; Ch. of the Covenant, 56.06, S. S., 12; Hyde Park, 82.64; Joliet, 1st, 7; Central Ch., 20.09, Dean Y. P. S., 7.31, S. S., 5.10; Kankakee, 20; Lake Forest, 25, Y. P. S., 9.35, Ferry Hall Soc., 50; Lake View, 1st, 10; Peotone, 9.20, S. S., 13.39; Riverside, 32.25, 1,107.41

COUNCIL BLUFFS.—Bedford, 3, S. S., 4; Clarinda, 25; Corning, 12.50; Council Bluffs, 16; Emerson, 10, Cheerful Givers, 20; Essex, 16.16, S. S., 3; Greenfield, 2; Griswold, 5; Hamburg, 10; Logan, 1.50; Malvern, S. S., 7.15; Menlo, 4; Red Oak, 5.90; Shenandoah, 10.35, 155.56

DAYTON.—Oxford, W. F. Sem. U. M. S., 81.69

DESMOINES.—Corydon, 8.10; DesMoines, Central Ch. S. S., 25, 33.10

DETROIT.—Ann Arbor, 75, S. S., 14.52; Brighton, S. S., 2.68; Detroit, Calvary Ch., For. Information Guild, 88.75; Fort St., Y. L. S., 350, S. S., 170; Milan, Bd., 3.50; Mt. Clemens, 3.34; Pontiac, 35.71, Y. L. S., 15; Ypsilanti, 35; Mrs. M. A. Wilson, 1, 794.50

DUBUQUE.—Dubuque, 23.50; Hopkinton, 15; Independence, 19.07; Jesup, 3, 60,57

FORT WAYNE.—Goshen, 35.00

FREEPORT.—Belvidere, 12.05; Freeport, 1st, 25; Galena, 1st, 5; Middle Creek, 16.27; Rockford, Westminster Ch., 2, 60.32

INDIANAPOLIS.—Indianapolis, 1st, 35; 2d, 76, 111.00

IOWA CITY.—Atalissa, 7; Davenport, 17.50; Iowa City, 9.37; Muscatine, 30; Scott Ch., 3.35; Tipton, 7.50; Washington, 16.20; West Liberty, 30.50, 121.42

KALAMAZOO.—Buchanan, 11.78; Constantine, 15; Decatur, 10; Sturgis, 10; Three Rivers, 7.50; Richland, 23.75, 78.03

KEARNEY.—St. Paul, 3.65, Band, 25, 28.65

LAKE SUPERIOR.—Ishpeming, S. S., 7; Marinette, 10.71; Marquette, 39; H. M., 44; Oconto, 11; H. M., 11, 129.31

LANSING.—Battle Creek, Miss S. W. Wheelock, 8.15; Delhi Ch., 12; Mason, Y. P. S., 20, 40.15

LIMA.—Findlay, 12.00

MADISON.—Kilbourn, Lizzie Pendleton Band. 7; Madison, Mary Campbell Band, 12.50 19.50

MANKATO.—Mankato, S. S. and Primary Cl., 25.00

MATTOON.—Charleston, 7.17, Apple Blossoms, 6.50; Vandalia, 12.50, 26.17

MILWAUKEE.—Manitowoc, S. S., 6.66

MONROE.—Blissfield Ch.. 4; Palmyra Ch., 4, 8.00

NEW ALBANY.—Corydon, 5; Jeffersonville, 10.15; Vernon, 37.40; Hanover, 6.50, Y. L. B., 4.10; Madison, 1st. 25; New Albany, 62.55; 3d Ch., 11.20, 161.90

OREGON.—Eugene City, 10.00

NORTHERN PACIFIC.—Lisbon Band, 14.00

OTTAWA.—Granville, 10.00

PEORIA.—Dunlap, 6, S. S., 1.70; Elmira, 4.90, S. S., 10.25; Galesburg, Pearl Seekers, 15, S. S., 17.50; Green Valley, 6.25, Rural Gleaners, 6.60, S. S.. 3.85; Knoxville, 25; Lewistown, 21.10, S. S., 15.38: Low Point, 2, Band, 3.60; Peoria, 1st, 93, E. R. Edwards Band, 14, Little Lights, 4.60, S. S., 18.75; Westminster M. S. S., 10; 2d, 12.50; Calvary Ch., 6.25, S. S., 10; Grace Ch., 10, S. S., 10.47, 328.70

ROCK RIVER.—Alexis, 13.35, Mrs. Robert Holloway, 25; Milan, 2; Morrison, S. S., 10; Sterling. 1st, 29.38, 79.73

ST. PAUL.—St. Paul, 1st, 14.70; Central Ch., 50, Mission S. S., 5, 69.70

SPRINGFIELD.—Jacksonville, Westminster Ch., 26 90; State St. Ch., 37.14, S. S., 25; Springfield, 3d, 17.18; Virginia, 4.25, 110.47

VINCENNES.—Evansville, Walnut St Ch., 30; Terre Haute, Moffat St. Ch., 6.50; Upper Indiana Ch.. 6.45, Happy Workers, 14; Vincennes, 8.15; Washington, 25, 90.10

WATERLOO.—Tama City, 2.00

WINNEBAGO.—Oshkosh, 25.00

MISCELLANEOUS.—Northboro', Ia., Mrs. J. H. Porter, 1.05, Royal and Carrie Porter, 20 cts.; Creve Cœur, Mo., Lucius Hibber, 5; Interest on Medical Ed. Fund, 44; Moline, Ill., Mrs. Ells, 60 cts.; Chester, Ia., Mrs. C. Thomas, S. S. Cl., 1; a mite for the cause (through Mrs. Hoge), 1; for the debt of the For. Bd., a thank off., 20; Societies: Peoria Presb., 1; Terre Haute, Ind., 1.10; Ann Arbor, Mich., 1; Ypsilanti, Mich., 1; (4.10)—for pub. of reports and letters; by sale of leaflets, 30.68, 107.63

Total for month, 4,200.77

Previously acknowledged, 26,764.00

From April 20th, 1885, $30,964.77

Mrs. C. B. FARWELL, *Treas.*

Room 48, McCormick Block.

CHICAGO, Ill., Jan. 20th, 1886.

FORMS OF BEQUEST AND DEVISE.—*Personal Estate.*—I give and bequeath to the "Woman's Presbyterian Board of Missions of the Northwest," incorporated in the State of Illinois, the sum of ——, to be appropriated and applied to the mission purposes of said Board.

Real Estate.—I give and devise to the "Woman's Presbyterian Board of Missions of the Northwest," incorporated in the State of Illinois, all that certain [*here insert a description of the house, lot, ground-rent, or other real estate*] with the appurtenances, in fee simple, to be appropriated and applied, with full powers of sale and mortgage, to the mission purposes of said Board.

Correction.—Donation in January No., Detroit, Trumbull Ave. Church, Mrs. Z. Chandler, 8.50 *should read* $850.

Receipts of the Women's Board of Foreign Missions of the Prebyterian Church from Jan. 1st to Feb. 1st, 1886.

BINGHAMTON.—1st Ch., 87.50, S.S., 15.40, Guards of Honor, 64; Cortland, 10, 176.90

BROOKLYN.—1st Ch., Henry St., 35, Y. L. Bd., 25; Lafayette Ave., 75; Memorial Ch., 94.73, 229.73

BUFFALO.—Lafayette St., 10; North Ch., 29.87; Jamestown, 1st., 9; Westfield, S. S., 5, 53.87

CAYUGA.—Willing Workers Bd., 15; Port Byron, 54; Collection by Mrs. Bainbridge, 5.11, 74.11

CHEMUNG.—Hector, 2; Sugar Hill, 1, S. S., 68 cts., 3.68

EBENEZER, KY.—Ashland, 30; Covington, 1st, Sabbath Day Aux., 25, 55.00

GENEVA.—1st Ch., Gleaners' Bd., 25; North Ch., Y. L. Soc., 45; Phelps, Everett Bd., 20, 90.00

GENESEE.—Perry, 26.00

GENESEE VALLEY.—Olean, Y. L. Soc., 51.00

HUDSON.—Florida, S. S. and friends, 8.14; Nyack, S. S., 10; Monticello, Ladies' and Children's Soc., 10; Washingtonville, 32, 60.14

LONG ISLAND.—Riverhead, Mrs. S. B. Whaley, 5; Southamton, 55; Southold, from Widows, 28, 88.00

LOUISVILLE, KY.—Warren Memorial Ch., 110.00

LYONS.—S. S., 75.00

MORRIS & ORANGE.—Coll. by Mrs. Bainbridge, 10.00

NASSAU.—Foster Meadows, L. I., 3.00

NEW YORK.—Brick Ch., 48; Ch. of the Covenant, 20; Fifth Ave., 1165, S. S., R. and H. Hatch, 1.15, A. C. Sinclair's mite box, 1.21; First Union, 7.85, Collection by Mrs. Bainbridge, 12; 4th Ch., 80, Silver Link Soc., 38, Anna D. Kydd Memorial, 35; Fourteenth St. S. S., 50; Madison Square, 161.32; Memorial Chapel, 45; Memorial Church, 190.25; Ch. of the Puritans, C. C. C., 33.01; Scotch Ch., Immanuel S. S., 75; Thirteenth St. S. S., 12.50; University Place, legacy of Miss Coffman, 106, Miss E. M. Wheeler, *special*, 35; Westminster, by Mrs. Bainbridge, 7.21; Harlem, 160, Helping Hand Bd., 50; Inwood, 25; Washington Heights, 78, Bd., 20; Italian Mission, bootblacks' mites, 2.55; by Mrs. Bainbridge, 14.55, 2,473.60

NIAGARA.—Niagara Falls, 18.75

NORTH RIVER.—Little Brittain, 14.58; Newburgh, 1st, 12.20; Union, Busy Little Gleaners, 20, 46.78

OTSEGO.—Cherry Valley, 12.50; Gilbertsville, 21, S. S., 23.05; Oneonta, 8.75, 65.30

ROCHESTER.—Avon, 4, Little Givers, 3; Brighton, Gould Bd., 50; Dansville, 50; Geneseo, Y. L. S., 20; Groveland, Willing Workers, 43; Livonia, 10.50; Rochester, Brick Ch., 400; Central, 67.56, Do-What-You-Can Bd., 1.60; 1st Ch., 75; 3d Ch., 5; Westminster, 30, S. S. Primary Department, 5.22, 764.88

STEUBEN.—Corning, Y. L. S., 24, Busy Bee Bd., 14; Pultney, Children's Bd., 10, 48.00

SYRACUSE.—By Mrs. Bainbridge, 46.68; Mexico, 1st, Do-All-We-Can Bd., 11.50; Onondaga Valley, 5, 63.18

UTICA.—Clinton, 50; Utica, 1st, 125; Westminster, Fisher Mission Bd., 114.81, 289.81

WESTCHESTER.—By Mrs. Bainbridge, 8.77; Pelham Manor, Huguenot Memorial Ch., 35; Yonkers, 1st, 100, 143.77

MISCELLANEOUS.—Mrs. Knox, 5; Miss E. Merritt, 50; Miss G. C., 10 cts.; Directions for Making Maps, 1.50; mite boxes, 26 cts.; leaflets, 25.63, 82.49

Total, $5,102.99

Total Receipts from April 1st, 1885, $22,408.91

Mrs. C. P. HARTT. *Treas*,
20 N. Washington Square, N. Y. City.

Mrs. J. A. WELCH, *Ass't Treas.*,
34 W. Seventeenth St., N. Y. City.

A valuable box of gifts for Miss Montgomery's school at Hamadan, Persia, has been sent from Newbury, and a hektograph for Miss Montgomery from Mrs. Griffith, of Utica.

The Mission Band of the 14th St. Church, New York, has sent a quilt to Mrs. Cochran, of Oroomiah, Persia.

The Society of the North Church, Geneva, has sent a Christmas-box, valued at $55, to the Spencer Academy for Indians in Indian Territory.

FORMS OF BEQUEST AND DEVISE.—*Personal Estate.*—I give and bequeath to the "Women's Board of Foreign Missions of the Presbyterian Church," a Society incorporated under the laws of the State of New York, and having its principal office in the City of New York, the sum of —— dollars, to be applied to the uses of the said Society.

Real Estate.—I give and devise to the "Women's Board of Foreign Missions of the Presbyterian Church," a Society incorporated under the laws of the State of New York, and having its principal office in the City of New York, all that certain [*here insert a description of the house, lot, ground rent or other real estate*], with the appurtenances, in fee simple absolute, for the use, benefit and behoof of said Society forever.

Receipts of the Woman's Presbyterian Board of Missions of the Southwest to Jan. 30th, 1886.

ALTON.—Alton Bd., 10; Collinsville, 20, 30.00

EMPORIA.—Newton, 7.50; Peabody, 24; Waverly, 3; Marion, 7; Emporia, 18.50, 60.00

HIGHLAND.—Highland, Y. L. Aid Soc., 9.55

LARNED.—McPherson, 10.00

NEOSHO.—Ottawa, Carlyle Soc., 6.50

OSAGE.—Clinton, Mattie Robinson Bd., 5; Holden, 6.20; Kansas City, 3.75; Busy Bee Bd., 2; 1st Ch., L. M. S., 5; 2d Ch., Primary Dept., 25, 46.95

OZARK.—Carthage, 2.45

PALMYRA.—Kirksville, 7.65

PLATTE.—Parkville, 5.25

SOLOMON.—Minneapolis, Kan., 3.91

ST. LOUIS.—Kirkwood, 6; St. Louis, Lafayette Park, 13.55, St. Louis—Mrs. M. M. Carver, 10; Washington and Compton Ave., Aid Soc., 125; Wadesburg, Olive Branch, 5; Webster Grove. 9.50, 169.05

TOPEKA.—Armourdale, 2.50; Auburn, 15; Black Jack, 7.50; Clinton, 10; Edgerton, 2; Topeka, 1st, 25; Vineland 3, 65.00

From Miss Hartwell, Albion, Mich., 17.15; Discretionary, 28.37, 45.87

Total from Nov. 25th, $462 18

Previously acknowledged, 362.86

Total from Oct. 20, 1885, $825.04

Mrs. E. T. ALLEN, *Treas.*,
2805 Russell Avenue, St. Louis, Mo.

DATE DUE

JUN 15 1986

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